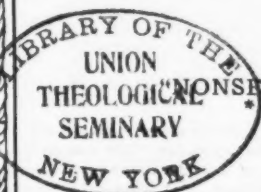




THE CONVERTED CATHOLIC

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"NONSENSICAL VIEWS"

THE
NON-CATHOLIC "CONFESSIONAL"

HARMFUL TOLERATION

MAY, 1925

331 West 57th Street,
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JUN 1 2 1925

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

EDITED BY ARISTIDE MALINVERNI

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XLII

MAY, 1925

No. 5

The annual subscription price of this Magazine is One Dollar a Year for Ministers and Theological Students of all Denominations, and Catholic Priests of all Communions.

"Tolerance" in Rome

The Boston "Transcript," April 11, has this paragraph: "Rev. J. D. Whittinghill, a Kentuckian, who has spent thirty-one years as a Baptist missionary, writes from Rome that 'persecution is stronger than it has ever been since I came to Italy twenty-four years ago.'"

Refractory Polish Catholics

A Warsaw dispatch to the New York "World," March 29, said that the discovery that 20,000 Polish Catholic couples had obtained divorces by joining the Russian Orthodox Church is causing concern to the Polish Government, which is considering measures to restrict the movement.

One Wise Nun

The "N. Y. Herald-Tribune," April 10, said that the engagement of Miss Maria Hirst, of Haverford, Pa., who left the Order of the Sacred Heart last June on a special dispensation from Pope Pius XI., was to be announced next day. The lady is to be married to Mr. Webb Levering. She had been a nun for thirteen years.

A Disastrous Mixed Marriage

It is a matter of common knowledge that mixed marriages bring no end of trouble to those that contract them, but fortunately very few cases lead to such extreme disaster as in an episode in the papers of April 8. A man who had lost his wife a month before, killed his little son with chloroform, largely because of fear that his wife's relatives would bring him up as a Roman Catholic. (New York "Sun," April 8.)

The Bible in Iowa Schools

A special dispatch to the "C. S. Monitor," Boston, from Des Moines, April 5, says that under the present law the Bible is used as a textbook in more than 100 High Schools in Iowa, and pupils passing a successful examination on the study prescribed receive due credit therefor. Any teacher in any public school in Iowa is at liberty to read a chapter every morning at the opening of the school. In many school districts the board of directors instruct the teacher as to the desirability to either read or withhold reading of the Bible.

Prince Rupprecht on Dr. Marx

In a Berlin interview with Prince Rupprecht, of Bavaria, on the German election quoted in the "New York Times" (April 5) is this paragraph: "During the conversation Prince Rupprecht said he expected to see Dr. Marx elected German President. He declared that Dr. Marx must to some extent follow the dictates of the Vatican. Questioned concerning the Centre Party's coalition with the Socialists, Prince Rupprecht brushed this move aside, declaring that this coalition, which is almost certain to elect Dr. Marx, was only a manoeuvre to place a Centrist [Catholic] in the office of President."

Mexican Law and Foreign Clergy

A Mexican city dispatch to New York "Herald-Tribune" (March 18) said that all foreign Roman Catholic priests, Protestant ministers, or preachers of any other cult, must become Mexican citizens if they are to conduct services in Mexico. "Excelsior" asserts that the police have informed the Catholic clergy that the constitution does not allow foreigners to conduct religious services and that a number of priests have abstained from celebrating mass. It adds that foreign clergy will be permitted to conduct religious services in private schools but not in churches until they have obtained naturalization papers. This order would include American, British and other foreign Protestant churches in Mexico City.

But Which "Ten Commandments"?

The New York "Herald-Tribune," April 4, had a portrait of Miss Helen P. McCormick who, as president of the Brooklyn Catholic Big Sisters, "sponsors a resolution to provide reading of the Ten Commandments in city's public schools."

Exodus xx, 5, in the King James Version says: "Thou shalt not bow down thyself to them, nor serve them [images]."

In the writer's Douay Bible, this clause reads: "Thou shalt not^aadore them, nor serve them."

In the Baltimore Catechism (1885) the whole Commandment is omitted, the last Commandment in the King James Version, being divided into two.

A Sign of the Times

The "New York Herald-Tribune," March 27, had a Dublin dispatch which said that "The Catholic Herald" had made a protest against the attendance of so many priests at the Grand National Steeplechase at Liverpool—one of the great sporting events of the year in England. The paper was quoted as saying: "The scandal in the increasing number of Irish priests at race meetings is arousing much comment and the serious attention of the Irish hierarchy is being directed to it. It is said several hundred priests have left Ireland this week to attend the Grand National. The sanction and encouragement thus implied to betting, gambling and their attendant evils are obvious and regrettable."

A Methodist Church for Prague

A dispatch from Prague to the "C. S. Monitor," Boston, March 30, said that the American Methodist Episcopal Church South had decided to erect its first church building in that Czechoslovakian capital. It will be built in the center of Prague at an estimated cost of almost 1,000,000 crowns, with a seating capacity of 400. The Rev. J. P. Bartak, who is now conducting services in the Lucerna Hall, will be pastor. It is also reported that the same denomination is considering the early erection of church buildings in Trebon and Lomnice, in southern Bohemia.

Protestant Clergy in Mexico

A cable to the "New York Times," (March 5th), from Mexico City said: "The Permanent Commission of Congress has called the attention of the State Governments to Article 130 of the Federal Constitution, which prohibits ministers of religious cults from officiating unless Mexicans by birth. It also recalls the provision which limits the number of priests and ministers to one for 1,000 followers. The governors are urged to take prompt action. A daily states that the Mexican Protestant ministers have decided to break away from foreign tutelage. It is expected that they will request the Government to give them possession of the churches used for Protestant religious ceremonies.

"Protestant Knights of America"

National headquarters of the "Protestant Knights of America" in Washington announces that Pennsylvania Avenue on September 25, 1925, will resound to the tread of "marching Protestant thousands." To join the "Protestant Knights," you must be "a native-born, white, Gentile" and engaged in "a legitimate occupation." —C. S. "Monitor," January 26, 1925.

Tracts for the Italians

The American Tract Society of New York City has established a special department to furnish the Italian people with evangelical reading in their own language. Rev. Stefano L. Testa, a pastor of the Italian Evangelical Church, Borough of Brooklyn, has been selected for this work. It is proposed to publish and import Italian books, tracts, pamphlets and hymnals to counteract the atheistic and bolshevistic literature now being distributed so widely among the Italians of this country. Mr. Testa himself owes his conversion and later dedication to the work of the ministry to a tract published by the Society and given to him while he was carrying water for a group of Italian laborers in Plainfield, N. J.

A good deal is being said and written just now about Indulgences. If you send 10 cents to the office you can get a copy (while they last) of the booklet "Tetzel Redivivus," containing facsimiles of three Spanish examples dated 1899, each of which has the price printed on its face.

The "First Rift" for Sir Conan Doyle

In his autobiography, recently published, Sir A. Conan Doyle (the creator of "Sherlock Holmes") explains why he left the Roman Church, in which he was brought up. In writing of the Jesuits, he says: "Nothing can exceed the uncompromising bigotry of the Jesuit theology, or their apparent ignorance of how it shocks the modern conscience. I remember that when, as a grown lad, I heard Father Murphy, a great fierce Irish priest, declare that there was sure damnation for every one outside the church, I looked upon him with horror, and to that moment I trace the first rift which has grown into such a chasm between me and those who were my guides."

German Protestant Speechlessness

Just as American "Protestants" are paying heavy penalties for their speechlessness in respect of the Vatican war on American civil and religious liberty and what is of even greater moment to individuals—the putting the true Gospel before their Catholic friends and neighbors, so the Protestants of Berlin have now brought a heavy penalty on their city. "America" (March 7) says that "Prussia, the stronghold of Lutheran evangelism, is now at last to have a Jesuit high school in Protestant Berlin. Permission to open the institution was granted during the last week of January, and there will be no delay in utilizing the new oppor-

tunity, since one or two classes are to be started immediately after Easter."

The French Situation

In view of the efforts being made by Papal agents and their catspaws in the press to represent the French Government as atheistic because it declares for the maintenance of the laws concerning the alien Roman Church and the religious orders, it is well to remember one or two things. First, the laws are on the statute-books and all these demonstrations of moral and physical violence are for the purpose of breaking these laws in defiance—not repealing them in the manner provided by law. Second, they were enacted by men brought up in the Church and returned to Parliament by "Catholic" constituencies. Third, these laws were not passed by Protestants whose aggressiveness has naturally been virtually nil, seeing that their churches received state aid. Fourth, such atheism as may exist anywhere in France represents the reaction resulting from the spiritual bankruptcy of the Roman Church. Fifth, much of the trouble now existing is due to the blunder the French Government made in again sending a representative to the Vatican after relations had once been broken off. For all Governments the best side of the Vatican is the outside.

If your subscription is in arrears, will you kindly remit at once by cheque or postal order made out to **CHRIST'S MISSION?**

England and the "Yoke of Rome"

Ever since the days of Oliver Cromwell it has been said of England that she was always prompt to defend the rights of any British subject in any part of the world. And in the main this has been true for 300 years. It would seem, however, from "The Evangelical Christian and Missionary Witness" (Toronto) for March that this is no longer true. Mr. Percy Bufford, of the Spanish Gospel Mission, writes:

A missionary working in the south of Spain has been ordered by the civil governor to cease activities in Gospel work of any description, except in an authorized building. The British Vice-Consul there complained to him concerning the missionary propaganda carried on by him "against the established Church and national religious beliefs," and said that he could give no assistance, in case there should be any call upon his official protection. This attitude was confirmed by the British Ambassador in Madrid, who warned the missionary that His Majesty's Government could not undertake to protect him from any consequences of "provocatory behaviour."

Things are coming to a serious head when the official representatives of Great Britain bring pressure to bear upon missionaries to cease evangelistic work. Many Protestants think it was a great insult to this nation for Great Britain to send us a Papalist to Washington as her Ambassador.

As to "Binding and Loosing"

In "Christian Institutions," p. 119, Arthur Penrhyn Stanley, Dean of Westminster, says, concerning Matthew xvi, 19, and Matthew xviii, 18:

The phrase "binding" and "loosing" meant, in the language of the Jewish schools, declaring what is right and what is wrong. If any Master, or Rabbi, or Judge, declared a thing to be right or true, he was said to have loosed it; if he declared a thing to be wrong or false, he was said to have bound it. That this is the original meaning of the words has been set at rest beyond possibility of question since the decisive quotations given by the most learned Hebrew scholars of the seventeenth century.* The meaning, therefore, of the expressions, as addressed to the first disciples, was that, humble as they seemed to be, yet, by virtue of the new spiritual life and new spiritual insight which Christ brought into the world, their decisions in cases of right and wrong would be invested with all and more than all the authority which had belonged before to the Masters of the Jewish Assemblies, to the Rulers and Teachers of the Synagogues. It was the same promise as was expressed in substance in those other well-known passages: "It is not ye that speak, but the Spirit of My Father which speaketh in you." "He that is spiritual judgeth all things." "Ye have an unction from the Holy One, and ye know all things, and need not that anyone should teach you." "The Comforter shall lead you into all truth."

*"Hebrew and Talmudical Exerititations upon the Evangelist St. Matthew (xvi, 19). By John Lightfoot, D.D." "Works," vol. II, pp. 206-7.

THE RISEN CHRIST AND EVANGELICAL CHRISTIANITY

An Easter Discourse by Rev. A. Malinverni

"I am He that liveth, and was dead; and behold I am alive for evermore. Amen."—Rev. 1: 18.

One bright morning, not many days ago, I sat in a little house in company of a few friends, listening to the miracle of the radio, transmitting from Washington the voice of the President on the occasion that he delivered his inaugural address.

A sure and a strong voice it was; and we heard it distinctly and clearly as though he were standing in the same room with us. The voice of Moses when he spoke on the holy mountain of Sinai must have been something like that.

For the voice that we heard spoke not alone to the great people of America. It was a voice speaking to all peoples in all lands.

And yet the great voice of our President, his all-important message to America and to the world, is nothing in comparison to another voice which spoke twenty centuries ago, of another message that has been in the past and is now transmitted by as many broadcasting stations as there are ambassadors of God, as there are preachers of the Word, as there are missionaries of the living Christ on all points of the earth's surface.

And this bright Easter day when trees and flowers are bursting into bud and bloom, and the birds are returning to their deserted places, when all nature is rejoicing to greet the glorious feast of the Lord's resurrection, . . . the pulsating vibrations of the eternal broadcasting station of life send forth again the

happy message, which contains the essence and the power of Christianity, the message upon which rests the foundation of the Gospel and of our faith, "Christ is risen!" He is not a dead Christ, but He is forever teaching, forever guiding, forever inspiring, forever giving spiritual life in a continual bloom of eternal realities to all those who worship Him and His Father in spirit and in truth.

The resurrection of Christ has become the central fact of Christianity. If Christ be not risen from the dead then our faith is vain and our preaching to no purpose.

Other religions may exist, they may be propagated and followed by multitudes of men, but they are simply systems partially right and partially wrong of doctrine, rules and practise. They are devoid of life, for their founders do not live in them; but Christianity is all in the risen and living Christ. The disciples of Christianity can follow and practise its doctrines and its principles only when Christ comes to them and lives in them. If Christ be not risen, if He be not alive and present to all who are gathered in His name, He could not be what He proclaimed Himself to be, He could not do what He said He is always ready to do, "I am the Light of the world! I am the Life of men."

And to-day we in this chapel in one accord with the numberless multitudes singing under the roofs of mag-

nificent churches, we all on every spot of the world listen with quivering hearts and with believing minds to the vibrations coming out of the open sepulchre and of the open mouth of the white-robed angel. And it is the same message, the same broadcasting station of all the Christian centuries: "He is risen!"

Jesus addresses not only the big audiences of America, but of the Christian world—and His broadcasting sure and infallible is received wherever there is an uplifted station of a believing heart.

Jesus speaks to-day with the same power of a truth and of a grace that never grows old. "I am He that liveth and was dead, and behold I am alive for evermore. Amen! and have the keys of hell and death!" And the voice of the risen Christ speaks to all peoples in all lands. He speaks, satisfying the hungry hearts of individuals and nations, pointing out the true way to peace, to righteousness, to life which is divine.

It is the voice of hope speaking to those who despair; the voice of power speaking courage to those who are spent and afraid; the voice of victory to those who are lost and nearly vanquished in the midst of strife and of the world's battles; the voice of brotherly love to those who are torn with hatreds as old and bitter as the salt of the sea; the voice of life to those who are buried in the awful tomb of sinful death; the voice of resurrection which gives hope and certainty of life and immortality for all those who are on open ground,

prepared to receive the immortal seed of His divine words, which are spirit and life itself.

And how different is the voice of the risen Christ of this eternal Captain of fighting and victorious souls, from the voice of the great conquerors and warriors of the world! It is the stable and soothing voice of peace in the midst of a hate-torn and war-worn world. "Peace be with you!"

As our thoughts go winging back to the quiet hills of Palestine, where Jesus was born, lived, worked His wonders, suffered and died to rise up the third day, we rejoice in the contemplation and worship of His unique personality, flaming with an unfading light, and pulsating with unending life. He is greater, stronger, wiser, more powerful than all other great men that have existed since time began. Christ, whose sword is a sword of fire did He choose to wield it, sends forth His devoted legions armed not with the sword, but with the Cross, and with the indomitable power of the word of forgiveness, reconciliation and peace, which passes all understanding—Christ is the invisible Emperor of the army of holy men and women who for Him gladly work, heroically fight, and die overcoming with the victory of love the defeated battalions of hatred. His empire, His kingdom is in the world, but not of the world, and yet gradually overcoming all the most brutal forces of the kingdom of darkness and of the evil one. He calls not His followers subjects, servants; but friends, brothers.

I go back in my mind over the recorded history of the known nations and empires of the world, and it thrills me to the depths of my soul to realize that Christ, the only One and the holy One, has taken a stand different entirely from that which all other great men, leaders, captains, kings, emperors, even founders of religions, have taken.

When the Cæsars of Rome found themselves strong enough to conquer the world, they went forth and conquered with the flight of their eagles, and the storming assaults of their legions. They put their iron heels on the necks of weaker peoples. Egypt, Babylon, Persia, Macedonia, and Greece did the same thing. Islam conquered through the brutal force of its fanatical soldiers, and by the unsheathed scimitar. Spain in the days of her empire ruled with iron hand and with the horrors of the Inquisition. England, too, became mistress of the sea and dominant over many nations through the power of armed force. There has been no exception to that rule in all history, the rule of might, the bloody power of the sword: every nation, every great captain that had power to conquer went forth sword in hand through blood and slaughter to exercise that power.

Even certain religious faiths of a spurious and anomalous kind like that of a Mahometan and Papist type (suffice to mention Pope Julius II.) was propagated and imposed with the fire of persecution and destruction.

But the time came in the annals

of the human race, when the risen Christ, stronger, and greater, and richer in resources, and far more powerful than any other man has ever been, has chosen a different and unique way to propagate His dominion, to extend His kingdom. And that way was the way of love, pardon, conviction, regeneration. He could have subjugated all the individuals and nations of the world by the irresistible force of His might, and by the cohorts of His angels. He could have trampled under an iron rule all the resisting forces of human opposition, and yet this was the last thing that Christ ever thought to do. On the contrary, He said to His apostle: "Put up thy sword, for all they that take the sword shall perish with the sword." How dissimilar from the mild words of Jesus are the worldly directions of the Pope who proclaimed that "the Church can never surrender the principle and the power of outward punishment!" Pius IX. (Litt. ad Ap. Sed.) How strangely foreign to the mind of Jesus are the intolerant teachings of Roman canonists! "The State must forbid with all *forcible means* at its disposal the profession of false cults," says the Jesuit Liberator in his book, "The Church and the State," pages 49, 50, 70.

(To be continued.)

Never forget that civil and religious liberty fades away in any nation, city or even neighborhood, in proportion as the influence of the priests of Rome makes itself felt.

"STRIKE AT THE SOURCE"

This is the caption of Mr. John Jay Chapman's article in "The Forum" for April, following Mr. Williams's impudent labelling of the alien Roman Church as "an American Institution." It is a scholarly presentation of the anti-democratic doctrines of Pope Pius IX. as set forth in the Syllabus of Errors attached to the Encyclical "Quanta Cura" of December 8, 1864.

On p. 451, Mr. Chapman quotes four of the reactionary propositions of the Syllabus thus:

Number 20. The Ecclesiastical power must exercise its authority without the permission or assent of the civil power.

Number 24. It has the right to employ force.

Number 55. The Church ought not to be separated from the State nor the State from the Church.

Number 57. The science of things philosophical and moral as well as the civil laws neither can or ought to be free from divine ecclesiastical authority.

Number 80. The Roman Pontiff cannot and ought not to be reconciled to or compromise with progress, liberalism, and modern civilization.

Most of the next page is given to a conservatively worded description of the present day results of the activities of the alien-allegiant hierarchy of Rome against the liberties of the American people in all the ramifications of public, semi-public and even private life of our citizens everywhere, and his description of the position in which the American

citizen finds himself to-day is depicted with similar conservative fidelity to fact. Referring to the results produced by his letter to Bishop Lawrence last November about the Roman Catholic member of the Board of Harvard Fellows, he writes:

"It appears that my letter was unwise, uncalled for, subversive, and intolerant. The papers rang with it and revealed the extent to which our Eastern States were under Catholic control. Their editors spouted the catchwords of the Roman Drive, and on the other hand many persons commended me in words that would be appropriate to a man who had run the risk of an *auto da fé*. Yes, there is a sort of little reign of terror now in progress in our country in regard to the Roman Catholic Church, and that Church has brought about the situation."

This is followed by the observation that two facts stand out prominently in the present situation: First, that there is a great, deep conflict between the historic claims of Rome and the ideals of our Republic. And second, that the open discussion of the whole problem weakens Rome's cause and claim.

It is much to be desired that some of the American intellectuals will respond to Mr. Chapman's appeal to deal with this question, but present indications suggest that such a task will continue to be left to the Ku Klux Klan and the "anti-Catholic" papers. So far, we have not seen a single reference in any denominational paper either to Mr. Williams's article in the

March "Forum" or to his own this month. And if evangelical churchmen are silent, it can hardly be expected that the average secular layman will lift up his voice. Although it is true that sometimes the unexpected becomes a fact. And it must be remembered, also, with feelings of gratitude that "The World's Work" had the courage to print Gino Speranza's articles on "The Immigration Peril" when the avowed followers of Christ had little to say in the way of warning; and now "The Forum" is setting an example of courage to the apparently timorous publications of the great denominations of Protestantism.

There is much truth in the statement that the enemy that faces our country is our own somnolence, although we also think that the Vatican is a still greater foe, because of its ceaseless activities and the unfaltering energy with which it pushes forward its operations against the liberties of the nation. The word "Protestant" as applied to most of the editors employed on our papers" will seem rather too charitable to many of his readers, though they will agree that these catspaws of Rome "cry 'Peace, peace,' when there is no peace, and tolerance when they mean comfort."

Mr. Chapman closes his scholarly and effective article with these words concerning "the man in the street:" "He has been offended by the demand that a Roman Cardinal should be received as a sovereign by the President of the United States, and the cry 'Make America Catholic' rings in his

ears by day and disturbs his dreams by night. This man has not the education to understand the cause behind all these things. Let those whom circumstance has left tongue-tied help him to find the reasons behind his indignation; for this man is in the right."

Ignorance or Evasion?

In the Brooklyn "Tablet," April 2, 1925, an inquirer says that he has been startled by hearing a Roman Catholic say that the Church taught that the vast majority of mankind would be damned, and that he wrote for information. The following reply was made:

A.—The Church has never advanced any teaching on this subject. Our merciful Lord in His infinite goodness and wisdom has kept secret the pronouncement of His judgment in the life after death. It is true that some Catholic writers have given this startling assertion. We must bear in mind, therefore, that their statements on this particular point are merely opinions or speculations, and not the teaching of the Church.

It seems hardly credible that the Editor of the "Tablet" should be ignorant of the words of Pope Boniface VIII. and the Creed of Pope Pius IV. on this point, and equally hard to believe that he would describe two "infallible" Popes as merely "Catholic writers." Boniface VIII. in the Bull "Unam Sanctam" said: "It is altogether necessary to salvation for every human creature to be subject to the Roman Pontiff."

INFALLIBILITY AND "NONSENSICAL VIEWS"

In the "Hudson Dispatch," town of Union, N. J., of March 30, Rev. W. A. Keyes, chaplain of Barrett Council, No. 1273, Knights of Columbus, was reported as having said at a breakfast of the Council, the day before, that the office of the Pope was like that of the Supreme Court of the United States. Apparently this was taken by some who heard it as a denial of the infallibility of the Pope for next morning appeared an editorial which said that the priest had not said the Pope was not infallible, and went on thus:

"Father Keyes did not say that, except by way of explaining that the Catholic Church has been maligned by those who have sought to preach the doctrine that Catholics look to the Pope as infallible in secular matters as well as in religious and moral matters. The Pope is the Supreme Court of the Catholic Church in all religious and moral matters, and Father Keyes as a priest of the Church adheres to this infallibility."

As a matter of fact, there is little similarity between the Supreme Court of the United States and the Pope, the greatest difference of all, perhaps, being that the former does not claim to be in any sense a mouthpiece of the Almighty. Still less does the Supreme Court claim any jurisdiction beyond the confines of the United States.

According to the N. Y. "Globe," February 7, 1922, the present Pope said of the Pope, when he was in-

stalled as Archbishop of Milan: "When international weight is considered he is super-nationally sovereign. All nations recognize in him a divine institution," and in a previous sentence he had said: "Through him Rome is truly the Capital of the World."

It is possible that such things as liberty of conscience, liberty of speech, liberty of worship and liberty of the press may not be regarded by "Catholics" as "secular matters," but Pope Leo XIII. expressly condemned them all as late as 1885 in the Encyclical "Immortale Dei"; more than that, in the same document Pope Leo laid it down that all "Catholics worthy of the name" were to use their best efforts to "bring back the State" in which these evils existed "to the pattern and form of Christianity which We have described"—in other words to bring about conditions here like those prevailing to-day in Spain.

In the same Encyclical Pope Leo XIII. boldly asserted his authority over "all mankind" by saying that while God Himself had set over "this mighty multitude" "rulers with power to govern" "He had also willed that one should be the head of all." (Grt. Encyc. Lett., p. 112). So that in the assertion of Pope Pius XI. quoted above when Archbishop of Milan, he was only paraphrasing Leo. XIII.

Father Keyes "Drops Into" History

Somewhat as Silas Wegg used to "drop into poetry" at times Father

Keyes drops into "history," a subject in which many writers in the Papal press are apparently groping in darkness. Of course there are irreverent persons who rudely use such words as "lying" and "distortion" and "misrepresentation" on this matter and in view of the ease with which the real facts can be obtained on some of these subjects, such as events of prominence in the reigns of the Tudor and Stuart sovereigns of England, one is tempted to think these terms somewhat justified. But Father Keyes' allusion to sixteenth-century history was certainly not a happy one.

In the same issue of the "Hudson Dispatch" quoted above was a revised edition of what the priest had said the Sunday before, in which he "went on to say how this nonsensical view of the infallibility of the Pope has come down from Colonial times, having been brought over to this country by the subjects of Henry VIII. and Queen Elizabeth of England." As to Papal infallibility, it may be mentioned that the dogma was not promulgated at all until 1870 by Pope Pius IX. Henry died in 1547, and Elizabeth in 1603.

It will be news to some that any subjects of Henry VIII., who died in 1547, ever brought even themselves to this country, and any of Queen Elizabeth's subjects who came here during her reign had abundant foundation in fact for all the "views" they may have had about the Pope or any of his attributes.

While the American people know in general terms that the Pilgrim

Fathers and the Puritans came over the sea to find "religious liberty," and "freedom to worship God" it has little knowledge as to the success in those days of the Popes in setting nation against nation, sovereign against sovereign and people against people, not only in respect of England but all the nations of Europe. And it is in the first hand knowledge of these pioneers that the explanation of the penal and restrictive laws against the vassals of the Pope is to be found.

The Pilgrim Fathers landed in 1620, and we have selected a few dates and events connected with them which they doubtless knew. It must be remembered that the infamous Gunpowder Plot intended to slaughter the whole legislative body of England and the King himself by blowing up the Parliament House was in 1605 only fifteen years before the "Mayflower" sailed. The Massacre of St. Bartholomew was comparatively recent—in 1572 and the Thirty Years War—the purpose of which was to drown Protestantism on the Continent in blood was already two years old. It lasted from 1618 to 1648.

If Father Keyes thinks the ideas of the papacy and the Popes ever held by the founders of this nation "nonsensical" here are a few dates that may correct his opinion on that subject. They are taken from Walsh's "England's Fight With the Papacy," London, 1912.

In 1538 Pope Paul III. excommunicated Henry VIII., the Bull forbidding his subjects to keep their oaths

of allegiance and inviting Catholic sovereigns to invade his kingdom, depose him from his throne and make slaves of his adherents.

On the accession of Queen Elizabeth to the throne in 1558 Pope Paul IV. rebuked her for succeeding to the crown without his permission, but offered, if she would renounce her pretensions, to grant her what he thought was the necessary dispensation. The ground of his rebuke was that England was held in Fee of the Apostolic See.

In 1569 Pope Pius V. sent a priest, Dr. Nicholas Morton, to Northern England to stir up a rebellion by Catholics, which resulted in the Northern Rising of that year; it was soon suppressed, and the Earl of Northumberland was executed for high treason. In 1570 he issued the Bull "Regnans in Excelsis" of similar tenor to that issued by Paul III. against Henry VIII.

In 1594 Pope Clement VIII. sent Dr. M'Gauran, titular Archbishop of Armagh, as his envoy to the Irish nation. He was conveyed from Spain by a Drogheda merchant, with a message from the King of Spain to declare war on the Protestants in defence of the Catholic religion, and promising speedy aid. Soon after, the Rebellion under Hugh O'Neill, Earl of Tyrone, started. In an address to the Catholics of Ireland, Nov. 15, 1596, O'Neill said, "Upon my salvation that chiefly and principally I fight for the Catholic faith and the extirpation of heresy." On April 18, 1600, Pope Clement VIII. issued a

Bull addressed to the hierarchy, nobility and people of Ireland offering "plenary indulgence and remission of all their sins" to all who should aid the Rebellion. On September 23, 1601, Don Juan de Aquila, landed at Kinsale with a Spanish army, for the purpose of making Philip III. King of Ireland. He issued a proclamation saying he had come to enforce the Deposing Bulls of the Popes. In this he said, "the Pope, Christ's Vicar on earth, doth command you to take arms for the defence of your faith." Although at first somewhat successful, O'Neill gave up the contest in 1603 and fled to the Continent, and on his arrival in Rome "a right royal welcome was given him by the Pope."

In 1605, came the Gunpowder Plot, the object of which was to blow up the House of Parliament when King James I. and all the Lords and Commons were assembled for the opening. It was frustrated by a letter written to a Catholic nobleman warning him not to attend the opening of Parliament.

For the benefit of any reader who is under the delusion that "times have changed," etc., it may be said that Pope Leo XIII. showed his approval of this diabolical scheme by raising Ralph Ashley and two Jesuits who suffered death for their share in the treason to the rank of "Venerable" in 1886.

And the Vatican to-day is, in Europe inciting groups within the nations to conflict. In France the vassals of the Vatican are openly de-

lying the national laws enacted in respect of the religious orders and providing separation of Church and State; these laws were enacted not by Protestants, but by men elected by Catholic constituencies.

In Czechoslovakia certain Bishops

are making war on the Government and all the Continent west of Russia is being kept in a ferment by Papalist activities to prevent the several peoples from obtaining various applications of civil and religious liberty. Nor is the United States exempt.

PASTOR MALINVERNI'S EVANGELISTIC CAMPAIGN

The readers of THE CONVERTED CATHOLIC, and all friends of the Mission, will rejoice at the results of an evangelistic campaign among the Italian churches of Greater New York conducted for the three months of January, February and March, under the auspices of the Church Extension Committee of the Presbytery of New York.

Pastors and people of the eleven Italian churches visited declared themselves enthusiastic over the results. The spiritual life of the churches was deepened and quickened, and many converts were reported. At the Church of Holy Trinity, Bronx, on April 5th, ninety-eight new members, all of whom had been Roman Catholics, were received into fellowship as a result of the combined labors of the Pastor, Rev. A. Zaccara, and the evangelist.

In a letter to Pastor Malinverni from Rev. T. F. Savage, D.D., Secretary, of the Church Extension Committee of the New York Presbytery, he says:

"I want to take this opportunity of thanking you for all you did for our churches. They are all most enthusiastic and the life of all has been greatly quickened. Even beyond our

expectations has come the response. You certainly worked most faithfully and rendered splendid service. You can have the great satisfaction of knowing you have done much for the Kingdom of God. We shall always be very grateful to you."

We all have reason to be thankful that Pastor Malinverni was able to render this service. We can well believe that he is especially fitted for evangelistic work among the Italians and see for him a large field with remarkable possibilities.

After a brief period of recuperation Mr. Malinverni went to Illinois, having arranged to conduct a series of services in Springfield, and another in Chicago. All friends of Christ's Mission will pray that he may be greatly used, and that there may be added to the Lord daily under his ministry such as are being saved.

Because of Mr. Malinverni's manifest success in this special form of labor, the Board, at its meeting of April 27th, felt constrained to release him to devote his whole time to evangelistic effort. The Board joins with his many friends in wishing him continued and ever-increasing blessing.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

THE SILVER CRUCIFIX—THE SICK MOTHER

The New York "Herald-Tribune," April 4th, said that Gerald Chapman, lately convicted of murder in the first degree and confined in the Wethersfield, Conn., State Prison had rejected the gift of a silver crucifix sent to him by "an influential Hartford Roman Catholic," timed to reach him on Palm Sunday. The report said:

"Chapman took the crucifix, an expensive figure of silver and ebony. He held it by the chain, languidly surveying the design. He was told of the sympathy that prompted the gift.

"'Very pretty,' said Chapman. 'Will you be good enough to return it to the gentleman with my sincere thanks?'"

It is not easy to imagine just what benefit the donor of this crucifix could or would confer upon its recipient. Had the gift been a Roman Catholic Bible, it would have contained much that might have been of great value to the prisoner. For example, in *Isaia* 1: 16-18, he could read:

Wash yourselves, be clean, take away the evil of your devices from My eyes: cease to do perversely . . . Then come, and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

And in the fifty-fifth chapter he could read:

All you that thirst, come to the waters: and you that have no money make haste, buy and eat: come ye, buy wine and milk without money, and without any price. (v. 1).

Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. (v. 3).

Seek ye the Lord, while He may be found: call upon Him while He is near.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God: for He is bountiful to forgive. (vs. 6, 7).

And in the New Testament he could have read our Lord's personal invitation:

Come to Me, all you that labor, and are burdened, and I will refresh you.

And in the Gospel of St. John he could read:

God so loved the world that He gave His only begotten Son; that whosoever believeth in Him, may not perish, but have life everlasting. (3: 16).

Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever. (4, 13).

And in *Matthew* 28: 18, he might see the declaration of our Lord, "All power

is given to Me in Heaven and in earth," as also the glorious promise, "Behold, I am with you all days, even to the consummation of the world."

A dead Christ—even made of silver—on a crucifix can help no one, but the Christ of the New Testament said to the Seer of Patmos, "Fear not. I am the First and the Last and alive, and was dead, and behold I am living forever and ever." Apocalypse 1: 17, 18. And there are tens of thousands of people who can testify to that fact from their own personal experience. And that is the Christ needed by every sinner—a living Christ able to hear, able to "save" from the guilt of sin, able to deliver from its dominion, able to be with the individual every day—always at hand in the hour of danger, temptation and trouble.

The chief cause of the spiritual bankruptcy of the Roman Church lies in its conception of Christ. So far as the people are concerned they only see Him presented as a corpse, or an Infant in His mother's arms, or in the consecrated wafer in the Mass. In all three, without either power or will to do anything whatever for them. They are told that He has gone away to Heaven, and regards them with such hostile feelings that the intercession of the Virgin Mary and "Saints" must be invoked in order to get any blessing from Him. True, the Pope is His Vicar and representative of the Almighty on earth, but even he does not tell the "faithful" to pray to him personally for the forgiveness of sin. He is a sinful man himself and has a confessor like any other Catholic. Still less would even he venture to say that "All power is given to me in Heaven and in earth."

The Catholic Bible tells of a living Christ and a loving Christ and an ever present Christ, while the Church itself presents a dead Christ, a more or less hostile Christ and an absent Christ.

"The War Cry," of March 21, 1925, contained an interesting story bearing on these very points, being an account of how a certain song came to be written. The writer and her husband were "Traveling Commissioners" of The Salvation Army and on tour in Northern Europe. She fell ill in the Capital of Norway, now called Oslo, to which city she had preceded her husband, their next appointments being in Finland. When he came he had to leave her behind with friends, but she could not speak Norwegian. Then came a wire from London saying her baby was sick there, and her husband in Finland was also ill. Having no helper but the Lord Christ, she turned to Him for consolation and found it in these words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." (Isa. 26: 3). King James Version.

She then wrote a beautiful song of six verses composing the music at the same time. Two of them run thus:

Perfect peace, though often tried and tempted,
Perfect peace, though eyes be full of tears;
Perfect peace, although the heart be bleeding,
Perfect peace now takes the place of fears.

Perfect peace, O God! Thou art my Refuge!
Perfect peace, though earth may pass away;
Perfect peace, to Thee, Lord, I am clinging!
Perfect peace, Jehovah is my Stay!

God is no respecter of persons and He is not only willing but anxious to give every reader of these lines that peace which this song describes.

Jesus Christ is not dead but alive. You can address Him directly without troubling the Virgin Mary or any saints (who cannot hear you, anyhow) and be sure of being heard and answered, for in John 6: 37, He says, "Him that cometh to Me, I will not cast out." Confess the sins of the past, claim forgiveness for them and ask also for deliverance from the dominion of sin in the future. As you pray believe that you are heard and it shall be done unto you according to your faith.

A living Christ, clothed with all power, with you every day, to be to you all that you need day by day and keeping you in "perfect peace." That is a salvation worth having and you can obtain it by following the foregoing directions.

* * * *

In striking contrast to the foregoing is found in a recent issue of "Inter-America" Estrada was brought up in the cult of the dead Christ.

Jorge Max Rohde writes of Angel de Estrada, a prominent poet and man of letters of Argentina, who died last year, "He was a man to whom only the external world existed; the external world, of course, as covered with a veil of beauty." In one of his books Juan de Monfort, at the close of a passage apparently in the Church of the Holy Sepulchre in Jerusalem, says: "Thou, Lord, art my only refuge; Thy Holy Sepulchre is the cradle of my existence; the camels of this, my human pilgrimage, are dying of thirst, as their master dies of sadness. Lead them, Lord, with him to the saving, crystalline fountains."

Estrada, we are told, found his esthetic ideal in the Italian Renaissance and "erected a temple to this ideal" in the most beautiful of his works. His mind seems to have contained a curious mixture of Greek paganism and Papalism; one curious phrase of his, that we do not remember ever having seen before, refers to the Mother of our Lord as "the daughter of her Son."

In his library the open fire shed a glow on a Diana by Falquière, which stood on a pedestal of books, while a bronze Christ in the background was crowned with the splendor of its intrinsic fire.

One of the closing sentences says, after referring to his feeling that his work formed an "unfaithful presentment of the ideal pursued," "Hence the profound melancholy that veiled his thought and appeared in his word . . . hence, the heroes fashioned by his poet's numen; prisoners of the ideal that pursued art with torturing anguish; hence the esthetic tragedy which, because he was a great artist, Estrada experienced."

AS TO THE "CONFESSIONAL"

When Dr. Harry Emerson Fosdick preached his farewell sermon in the First Presbyterian Church, the "Herald Tribune" report was five columns in length. One sentence read thus:

"I do not see how a minister can serve in New York City and deal, as I have dealt these years past, with hundreds of individuals in the confessional, without feeling with ever-deepening poignancy the terrible criticalness of the decisions which youth makes in the direction of its life."

A few days later a Christ's Mission worker wrote to Dr. Fosdick, saying that, as he wished to write a magazine article, he desired to know just what the doctor had meant by the word "confessional," and also inquiring whether he claimed the power to forgive sins.

In reply came the following:

My dear Mr. —

No, when I used the word "confessional" I did not have any Roman Catholic connotations. The word "confessional" is increasingly used in Protestant churches. It simply means that many Protestant churches are endeavoring to establish in the place of or associated with pastoral calling a properly constituted office hour when people in need of advice come to the minister.

In my experience this has meant an endless reception of confessions from those who laid their life problem before me and sought help. But it no more involves the ecclesiastical connotations which you mention than does the confessional of a psychiatrist.

Very sincerely yours,

HARRY EMERSON FOSDICK.

It seems a marvelous thing that a scholar of Dr. Fosdick's attainments should use the word "confessional" in any such sense as he describes. For centuries, the world over, it has stood for that "sacrament" of the Roman Church in which the priest is empowered to grant absolution for sins confessed, and to impose penances for the same, and also involves other principles contrary to Scripture that need not be further described here. We also imagine that few alienists would think of referring to a professional conversation with a person whose mental condition they were examining as a "confessional."

It is greatly to be regretted that prominent preachers and teachers in "Protestant" churches should use what are really Roman Catholic technical terms in such a way as to mislead Catholics who read reports of their utterances.

Their faith in the power of the priest to forgive sins—or "grant absolution"—is one of the most effective instruments in the hands of the priests of Rome in keeping them under the bondage of superstition, and we can be sure that of the thousands of Catholics who read this statement not one per cent. had any conception of the limitations Dr. Fosdick put on it. They would naturally assume that a man of his scholarship and learning would know the nature of the doctrine and practice of this "sacrament" of their Church, and that he had made them a part of his own ministry.

SERVING INDIVIDUAL CATHOLICS

There has never been a time since the beginning of the work of Christ's Mission when there were such opportunities not only before the Mission itself, but confronting every evangelical Christian who has a religious experience worth talking about, as there are to-day. The reasons are too numerous to be detailed here, but the fact is as stated.

At this time attention is specially directed to the chances of rendering special service to individual Catholics by persons who enjoy the religion of Christ and the Apostles, as set forth in the New Testament. And the fact that the denominational press seems virtually blind to this opportunity makes it all the more important that such persons should bear witness to the saving and keeping power of Christ to those who have never been taught that such an experience is possible.

The agitation carried on by the Ku Klux Klan and other organizations has evidently produced a considerable reaction on the body of Roman Catholic laity, many of whom have apparently concluded that where there is so much smoke there must be at least some fire, and not a few of them have begun to discover the extent of their personal ignorance of the teachings of their Church, and of the foundations of its doctrines.

And while they know little of the doctrines of their Church—as distinguished from its practises—they know even less of Protestantism or the things it stands for, largely due

to what they hear and read about it in their Church papers, and the ban put upon Protestant services by their Church, which of course prevents them from getting first-hand information.

But the ignorance of Catholics of Protestantism is equalled, if not surpassed, by that of Protestants with regard to Roman theology. Few Protestants understand the real theory of the Mass or that of Confession and Penance. And in many individual cases, testimony to the saving and keeping power of Christ is withheld because of fear that a satisfactory rejoinder would not be forthcoming to a question based on Catholic theology.

These observations were suggested by some recent experiences of the writer, in efforts to help individual Catholics into what Father O'Connor used to call "a better way."

In "The Jersey [City] Journal," March 16, appeared this letter, under the caption "Real Christianity:"

Sir:—En route to Washington, D. C., not long ago I happened to meet two clergymen, one of them a Presbyterian and the other a Methodist. The Presbyterian asked me if I was saved and when I answered that I was a Catholic he seemed to have his doubts. The Methodist kept silent. Did I believe or confess the Lord Jesus? was the true text of being saved according to the Presbyterian clergyman.

Of course, as a Catholic, I do

believe and practise what Christ taught, but it appears to me that as soon as the other fellow finds out you are a Catholic, it's all over with you, and lost is the word.

It would simplify matters and save time and souls if folks would make up their minds to get back to real Christianity and pull down all the signs but the cross—sure sign of redemption and love.

Respectfully, J. F. NOLAN.

Three evenings later appeared this letter—somewhat to the writer's surprise, it must be admitted:

Sir:—Mr. Nolan's letter in this evening's "Journal" is interesting, but I think he is in error in supposing that the silent Methodist did not speak because he thought that "it was all over with him and lost was the word" because he was a Catholic.

The sad fact is that ignorance of Catholic doctrine is as widespread among Protestants as ignorance of evangelical Protestant teaching is among Catholics, and the probability is that neither pastor knew exactly what would be the best line of conversation to take. Methodism and Presbyterianism teach that if a man repents of his sins, in the sense of abandoning them permanently, and in approach to Christ Himself, confesses them, and receives forgiveness, he enters upon a change of religious experience called by them "conversion"; and that the man who has that experience enjoys a peace of soul that he never had before. In other words,

he passes out of Romans vii into Romans viii, 16. That neither of them asked him if his religion included deliverance from the power of sin, or whether he lived in the consciousness of the favor of God, as a member of the Divine family of whom Christ is the Elder Brother, suggests that they did not know that even the possibility of such experience is not taught by the Roman Church.

Salvation is not a matter of "believing or confessing the Lord Jesus," but of enjoying "newness of life" as the result of a personal transaction between the man and the Saviour Himself. It is not a matter of any "church" or "creed," but of the personal relation of the soul to God.

Mr. Nolan's ideas of "what Christ taught" are derived from his Church, but if he reads John iv, and John xiii-xvii, inclusive, in his own Bible, he will find out that Jesus meant His followers to have peace and joy every day in this life; and that He never taught that any man who faithfully obeyed His teachings every day of his life would finish up in Purgatory—a place "or state" the torments of which are only a trifle less terrible than those of Hell. What a prospect!

Had those pastors been better acquainted with the teachings of the Roman Church they would have talked along this line of the daily benefits of personal experience of salvation, and this without any

attempt to controvert doctrines in which he had been brought up.

And as I told a Catholic gentleman not long ago, a Fact is better than a Faith. And Jesus Christ wants every person in Jersey City to enjoy the Fact of Salvation.

Of course the "real Christianity" of which Mr. Nolan speaks is the theology of his Church. All evangelical Protestants know that what the world needs—collectively and individually—is not to "get back to Christianity" but to get back to Christ Himself, in accordance with His personal invitation to every man and woman on earth: "Come unto Me, all ye that are weary and heavy laden and I will give you rest."

HARMFUL "TOLERATION"

Bishop Theodore S. Henderson is quoted in Dr. Tipple's book, "Alien Rome," as saying: "Protestantism in Italy has no quarrel with the Vatican"—and a reviewer, Dr. Robert L. Kelly, writes immediately the following: "This reviewer would add: Nor in America"—This is simply amazing and stupefying! When prominent men in the Protestant Church like Bishop Henderson and Dr. Robert Kelly, a member of the Council of Church Boards of Education fail to see the antagonistic position of Vaticanism towards Protestantism one almost feels tempted to despair of the future of Protestantism. The ideals, the doctrines, the purposes, the political aims and strategy of the Vatican are the exact and eternally irreducible opposite of everything for which Methodism, or

Presbyterianism, or Protestantism itself stands for in Italy, Spain, South America, also in the United States even to a greater extent, if possible.

Nothing is to be gained by a policy of fictitious conciliation of things, doctrines, and institutions that, in their very nature, cannot be reconciled.

To make such statements is to either openly or indirectly confess the inability of the writer to understand the real significance of the import of Romanism both political and ecclesiastical; or else it implies a virtual admission that Vaticanism is right, and Protestantism wrong.

If Papalism be wrong surely Protestantism ought to quarrel with it, as a system, continually, uncompromisingly and openly both in Italy and in America. Cannot these scholarly men of Protestantism see that it is folly to expect to win any battle, when the champion of any right cause throws up his hands, lays down his arms of defense and of offense, and politely says to the enemy: "I have no quarrel with thee"? Only in one case would I approve the words of such Protestants as these two prominent leaders quoted above, and that would be when and only when Vaticanism will proclaim to the four winds of the earth, "I, too, have no quarrel with Protestantism in Italy or America." But this will never happen. Rome never grants reciprocity. So be courteous Christian gentlemen with Romanists, individually, but keep your powder dry against the eternal enemy of Protestantism and evangelical Christianity.

A. M.

Huss Holiday Irritates Papalists

On March 5, a bill was introduced in the Czechoslovakian Chamber of Deputies regulating legal holidays. According to the "Lidove Noviny" of Prague, Mgr. Marmaggi, the Papal Nuncio, declared that the making of a legal holiday of the birthday of John Huss, the martyred reformer, was "a hostile act." This announcement caused a chorus of protest by the Czech press at such interference in the internal affairs of the republic and the forces in favor of a complete separation of Church and State, which include all the progressive parties and the Legionaries, proceeded to hold the Nuncio's action up as a horrible example, according to New York "Times," March 29. The Government firmly reasserts the supremacy of the State in all material matters, and unless the Consistory in Slovakia disciplines certain Bishops for a pastoral letter offensive to it, the State subsidy for the Church schools will be cut out.

John Huss is the national hero of Bohemia, and a reformer whose work laid the foundation for the Reformation led by Martin Luther in the following century. He was born in 1369, and began to lecture on the writings of Wyclif in the University of Prague in 1398. He became dean of the philosophical faculty in 1401, and rector of the University in 1402. In the latter year he became pastor of the Bethlehem Chapel, Prague, and preached the doctrines of Wyclif for several years in an effort to reform the Roman Church from within. In

1409 he was re-elected rector of the University. In 1412 he denounced the Bull of Pope John XXIII. decreeing a crusade against the King of Naples and Hungary, and, with his coadjutor, Jerome of Prague, condemned the sale of indulgences with the result that he was excommunicated in 1413. In 1414 he was cited before the Council of Constance, where, in spite of a safe conduct from the Emperor Sigismund, he was burned at the stake as a heretic. In our issue for January, 1923, will be found the text of two decrees of the Council of Constance, justifying the base treachery of the Emperor. When a century later the Emperor Charles V. was urged to follow the example of Sigismund in respect of Martin Luther after the Diet of Worms, he indignantly refused to do so.

A Paris despatch to the "Boston Transcript," March 6th, said that M. Clemenceau, the great French statesman, refused to attend the religious wedding of his grand-nephew to the daughter of a French general, the sender saying that he "dislikes church affairs on principle." Another sad illustration of the reaction of the Papal cult on intellectuals as a class, as exemplified in every "Catholic" country. That being the only form of Christianity—the only one he knows, he does not think it worth while even to investigate the teachings of the evangelical churches. It is, however, doubtful whether any French Protestants have ever even attempted to put the true Gospel of Christ before him.

JESUIT "HISTORY" AT FAULT

In the issue of February 21, the Jesuit weekly "America," in an article about Tyndale's Bible, says: "In England after 1535 the permission or proscription of English Bibles was no longer in Catholic hands."

And this in spite of the fact that King Henry VIII. did not die until 1547. Also in spite of the fact of the adoption of the Ten Articles by Parliament in 1536. But "a casual glance at these articles," says Dr. Andrew C. Zenos, Professor of Biblical Theology in the McCormick Theological Seminary, Chicago, in his "Compendium of Church History," p. 213, "shows that the reform aimed at was not to be doctrinal; they teach salvation by faith, but declare good works also to be necessary; further, the use of images in worship, invocation of saints and auricular confession are in them approved, and purgatory accepted as a reality, though the power of the Pope to deliver from it is denied. In 1539 the King made up his mind to force the reactionary Six Articles according to which transubstantiation, the administration of the Lord's Supper in one kind only to the laity, auricular confession, the celibacy of the clergy, the obligation of vows of chastity and private masses were made articles of faith. . . . Cromwell was beheaded in 1540, and the cause of the Reformation made no further progress during the remaining years of Henry's reign."

Henry himself was a practising Catholic to the day of his death. In

his will he declared that his hope of salvation lay in the Virgin Mary and the saints and left money for the repose of his soul in Purgatory.

The most plausible explanation of his action in releasing the Tyndale-Coverdale Bible under "a royal proclamation and license" seems to be that he had no real vision of the magnitude of the issues at stake, and that he regarded the controversy between Protestant and Catholic theologians as merely disputations about terms rather than realities. In this view he was much like Pope Leo X., who at one time regarded the disputations between Luther and his opponents as merely a monkish quarrel.

But the fact remains that this dyed-in-the-wool, full-yard-wide Catholic King sent forth under the ægis of a royal proclamation to the English people—and through them to the whole world a version of the Bible that later became the foundation of English civilization, and also the foundation of the whole civil, political and social fabric of this nation.

And the greatest proof of the excellence of the Tyndale-Coverdale Bible lies in the fact that the King James' Version is little more than a bringing of the English language used in it, up to that of the following century. This, too, in spite of the fact that the translation was made directly from the original Hebrew and Greek.

* * *

More Jesuit "history." In the same article we are told that Tyndale's prevailing motive in furthering "the

ever broadening effort for popular distribution of the Holy Scriptures was to make the Word of God support the opinions of Luther." And in proof of this assertion we are told that Sir Thomas More called public attention to Tyndale's use of "favor" for "grace," "love" for "charity," "acknowledge" for "confess," "repentance" for "penance," "elder" for "priest," "congregation" for "church," and "health" for "salvation." It may be said that these verbal changes constitute the chief differences between the Douay Bible of to-day and the King James Version. While in respect of the word "penance" for "repentance" and "acknowledge" for "confess" there is a real difference of meaning, none of the others will strike the average lay reader of any great importance. And the Catholic writer Papini, in his "Life of Christ," declares that "metanoia" in its various forms refers to transformation of the spirit—"conversion" something much more radically different from "penance" than mere "repentance."

Oregon and Religious Education

The bill has been passed by the Legislature of Oregon providing for the release of pupils from the public schools to receive religious instruction in the churches. It provides that each pupil may receive two hours a week of religious instruction and training during school hours. No public funds are used to support the church schools, neither is public school property used for the holding of the church school classes except in

country districts where the public school buildings may be so used when the schools are not in session.

Oregon already has made considerable progress in weekday church school work. In some rural districts weekday church schools have been organized, and have brought practically all the children under religious teaching.

Weekday church schools have been organized in Eugene, Salem, Portland and several other large cities of the State. It is expected that thousands of spiritually neglected children will now be brought under the influence of religious teaching.—Boston Transcript, March 2, 1925.

A great source of weakness on the part of many who are alive to the menace of Papalism is that while they know a good deal about what Rome **does**, they have little knowledge of what Rome **is**. If you increase your knowledge on this latter, you will feel more interest in trying to lead Roman Catholics into "a better way."

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.

SOUTH AMERICA FOR CHRIST

There was in session during the end of March and the beginning of April a notable conference at Montevideo, Uruguay, in which more than two hundred educators, medical authorities and leaders in social and religious activities in South America and in North America took part at the "Congress on Christian Work in South America." A few were also present from Europe.

During the past eight years the number of evangelical churches has grown from 856 to 1,283, while their membership has increased from 93,000 to 122,000, says the report. Sunday-school pupils and teachers have increased from 50,000 to 108,000; 529 educators, pastors and medical men from North America have entered the service of Protestant churches on the continent. The number of South American Christian workers engaged as pastors, teachers and nurses, has grown from 1,342 to 2,004. Preaching and teaching stations have grown from 267 to 365; while out-stations, where worship and preaching are conducted away from the center increased from 895 to 1,191.

The number of Bibles and portions of Scripture distributed in South America in 1923 by the American Bible Society alone, was about 140,000. The total number distributed by the society since 1864 is 3,662,000, of which 1,429,000 have been distributed in Brazil and 2,233,000 in the Spanish-speaking republics.

The lengthy report in the Boston "Transcript" (April 8) says:

"The evangelical churches in South America should not 'regard the Roman Catholic Church as an object for their sword to attack, or a temple for their trowel to restore,' in the judgment of the Commission, but should develop a constructive policy of their 'own with one eye on Christ and His Gospel, and the other on human need.'

"One proposal of this commission is the creation of groups of religious fraternities less restricted than churches permitting the admission of such Catholics as may wish to deepen their religious life among like-minded people, yet in a form not incompatible with their own Church loyalty. These should also have room for those who have sympathy with Christian ideals, but are not ready to ally themselves to any of the existing churches. The organization of the Society of Friends or the Quakers might serve as a model for these organizations. They could represent as a group of organizations such varied points of view that a Catholic might not feel uncomfortable in one, while a deist might belong to another, always provided that each was sincere in his desire to cultivate the life of the spirit aided by the contact and warmth of other souls conscious of a similar desire."

Czecho-Slovakia has eighteen Christian Endeavor societies, and Jugoslavia has a small but influential and busy contingent of Endeavorers.

AN APPEAL TO ALL EVANGELICAL CHRISTIANS

Not for money, but for personal service.

Not for special assistance for the work of Christ's Mission, but for the preservation and extension of the Faith once delivered to the saints.

These be parlous times indeed, While the whole country is being deluged with Papal propaganda on all sorts of subjects, historical, theological, and even economic, the denominational press is still practicing the "speechlessness" to which Mr. John Jay Chapman directed the attention of the nation last November.

Protestant speechlessness is bad enough, but some utterances and actions of some who would probably be seriously offended if accused of lack of loyalty to Protestantism—form an even greater menace to the evangelical faith.

Last month we commented on a Presbyterian paper quoting a Methodist Bishop as saying that his Church had no quarrel with the Vatican in Italy, and a learned member of the Council of Church Boards of Education endorsed the statement, saying that he would add to the Bishop's pronouncement—"nor in America"!

This singular quotation followed a vigorous attack on Dr. Tipple's "Alien Rome" by a prominent Catholic priest, to whom this Presbyterian paper had opened its columns.

On February 25 the New York "Herald-Tribune" reported that a bill had been brought in to the Assembly at Albany with a provision amending the charter of the Y. M. C. A. by re-

moving the prohibition on sale of intoxicants and the operation of games of chance on any of the Association's property. Another change requested is one to give Jews and Roman Catholics a vote in the affairs of the Association.

In Jersey City not long since one of the officials of the Y. W. C. A. extolled the facilities for dancing provided by them as an offset to attractions in less commendable places.

A prominent Methodist pastor of New York in New York "Sun" (February 20) referred to the Roman Church as "our great sister communion" and said "We exalt too much the human voice of the preacher. One has described our Protestant Church services as articulation without punctuation. We might well learn some lessons from the ritual and symbols of the Roman Catholic Church which do appeal to the masses. More use of silence and of symbol; more worshipful architecture, more dignified orders of service—all these would be potent factors in strengthening the Church's message."

The New Testament is silent on "ritual" "symbol" "architecture" and "dignified orders of service." And in a general way it is safe to say that the numbers of transformations of life by the direct power of the Holy Spirit in the halls and tents of the Moody and Sankey and the Billy Sunday campaigns were far greater within a given time than the number that could be shown by any score of churches in that city put together

during the six months previous to the commencement of those efforts. And no doubt the same applies to the "mission" halls of all our large cities today. Christ said "I, if I be lifted up, will draw all men unto Me," and that is as true now as it ever was.

But this Methodist pastor is not alone in making statements liable to do much mischief. Last month we wrote about an utterance of the President of the Federal Council of Churches in Jersey City in which he spoke of images as an aid to faith for Roman Catholics. In the New York "Times," April 1, he was quoted as saying at the Union League Club that the 28 Protestant denominations banded together were entering into relations of sympathy and understanding with Roman Catholics and Hebrews. But that he did not mean that this "sympathy" would take the form of giving the true Gospel to those who knew nothing about it was plain when he went on to say that the Council took "a firm stand against every expression of racial and religious bigotry." It would apparently be deemed "bigotry" on the part of any Protestant to tell a Roman Catholic that he could find salvation by going to Christ Himself instead of to a priest, or to tell a Hebrew that the fifty-third chapter of Isaiah referred to Jesus Christ. All evangelical Protestants should show sympathy for Catholics by trying to emancipate them from the priestcraft of their Church, not WITH their priests in keeping them in the bonds of ignorance and superstition.

The "Brooklyn Eagle," March 30,

quoted him as saying in reply to a question, that there was very little fundamental difference between the Hebrew, Catholic and Protestant religions. "They all believe in God. They all believe in justice. They all believe in love. It is simply a question of dispute as to the best methods of appropriation of the great gifts of divine grace."

Were this sentence in any paper less conservative and reliable than the "Eagle," it would be hard to believe that any man of education should make such a statement in public.

Evangelical Protestants believe that salvation from the guilt and power of sin can only be obtained by a personal act of faith in Christ, accompanied by repentance. That this experience can be enjoyed in this life and that Heaven awaits the soul at death. That Christ died for all men once for all, and that He gives a full salvation.

Roman Catholics are taught that they can only receive the Grace of God through "sacraments," but nothing is told them of the power of Christ to "save" them or to keep them from sin. They can keep every commandment of the Church for a lifetime, and at death they will land in Purgatory—a place or state the torments of which are only little less than those of Hell itself. There is no salvation outside the Roman Church.

Of Judaism it is enough to say that it denies the divinity of Christ, and with it, of course the doctrine of the atonement for sin and personal salvation through participating in its virtues. Rabbi Wise was quoted in

the New York "Times," March 18, as saying that "of the 15,000,000 Jews in the world no two have the same faith."

* * *

Let no one misunderstand the mischief of such utterances, coming as they do, to people whose spiritual experience of personal salvation is more of the head than the heart. That this condition is widespread in the denominations is evident from the number of people interested in the teaching of men like Dr. Fosdick and Dr. Percy Grant. No man who has a personal experience of salvation as taught in the New Testament would cross the street to hear either of these "modernists" speak. Nothing that they could say would have any interest for him.

More than ever, then, to-day it is the duty of every individual who has first hand knowledge of the saving and keeping power of Christ to talk about it, and to try to lead others into the same blessed experience.

Besides this, there are these other forms of work that can be done. (1) You can ask your pastor to give a series of sermons or addresses setting forth the essential teachings of Protestantism: (2) You can lend your copy of this Magazine to different friends, directing their attention to the contents, and asking them to subscribe for it. You can emphasize the fact that it is the only publication printing an evangelical appeal to Roman Catholics based on their own Bible: (3) You can buy some of the books advertised in the Magazine, read them, talk about them to your

friends and lend them: (4) You can pray for the Mission and its workers.

We earnestly hope that many, if not all, our subscribers will respond to this appeal.

Cardinal Hayes Imparts News

The Brooklyn "Tablet," February 7, quotes Cardinal Hayes as saying at a meeting of public school teachers on the previous Sunday:

"Instead of being antagonistic to public education, which is the right and duty of the State, the Catholic Church is in sympathy with it. All we ask is that the State may see clearly that public education is bound to fail unless it brings into the soul of the child a proper idea of his relation and obligation to God. The important thing is that a little child must learn to know he has a soul and that the soul must be sanctified."

That the Roman Church "is in sympathy" with public education will be news to those who know that the average of illiteracy is somewhere about 40 or 50 per cent. in Spain, Portugal and all the "Catholic" countries south of the Rio Grande. And we greatly doubt whether Pope Leo XIII. would approve of the assertion that public education is "the right and duty of the State."

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BY WILBUR C. ABBOTT

The European countries from which these new barbarians have come never let them enjoy true democracy, yet they want to make over our democracy for us. The United States is in an important, if not a critical, stage of its development; and there is a sharp clash of opinion on nearly every phase of national life, political, social, intellectual, even spiritual. But "We are so afraid to say what we think for fear of the resentment of those who do not think as we do, that our boasted 'tolerance' is sometimes little short of cowardice." It is time that our intellectual leaders spoke plainly about American nationalism and its enemies, and Professor Abbott has done so.

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